Dr. Lieber and the German Centrum.

[Rev. B. Guldner, S. J., in the May *Messenger.*]

III.—(*Conclusion.*)

DR. LIEBER had been suffering for years from a dangerous chronic disease which, in the spring of 1900, brought him to death's door. He recovered, miraculously, as he thought, owing to the prayers of Catholics all over the world and, though still weak, he appeared at the Catholic Congress of Bonn, where he delivered the closing discourse, developing before the assembled thousands, who received him with indescribable enthusiasm, the great outlines of a Catholic political program. In the winter of the same year, he visited Rome and was received by the Holy Father, who created him Grand Commander of the Order of St. Gregory and admitted him into the famiglia pontificia, by appointing him private chamberlain di spada e cappa. He who, from his student days, had adopted the motto, "Keines Ordens Ritter," and had refused the high decoration offered by the Emperor, felt most happy to be thus honored by the Pope. His last public appearance was at the Catholic Congress at Osnabrück last September. This imposing assembly was, as he said, "a delight to his heart"; he again delivered the closing oration, "The Catholic Church and the Papacy," which rang out into a profession of faith. "Let us all do our part in the great work which the Holy Father has outlined for the Christian Democracy: the general coöperation of all, that all may share in the treasures of Christian civilization. In this solemn moment let us crown the hopes which the Holy Father has set upon this Congress with the vow of sacred obedience to our bishops, in these our efforts of obedience to the Holy See and the successor of St. Peter. And in this spirit let me cheer you on with these parting words: Onward, courageously! Onward under the sign of the cross!" These were Lieber's words of farewell to Catholic Germany; they also paint, in one phrase, his whole life.

He had overtaxed his strength at Osnabrück and returned to his home a very sick man, never to leave it again. "Our great dead," says the *Germania*, "Mallinckrodt, Franckenstein, Windthorst, Schorlemer, Reichensperger, they all share with Dr. Lieber the common lot, that only after their death they have met with the recognition due to them even on the part of their political opponents in the parliaments." The *Norddeutsche Allgemeine Zeit-*

ung, the semi-official organ of the government, pays him a tribute which honors the journal as much as the dead statesman: "The news of the death of Dr. Lieber will arouse the liveliest sympathy far and wide. The deceased parliamentarian was one of the most conspicuous personalities in the public life of the nation, and as leader of the strongest party in the Reichstag one of the most influential politicians in Germany. The creation of the new Civil Code of the Empire, the raising of our military strength, the laws of 1898 and 1900, creating the fleet, and many other important new laws, promoting the healthy development of the inner affairs of the Empire, as well as its power in foreign relations, have been effected with Dr. Lieber's distinguished coöperation. Even his political opponents must acknowledge that to the solution of the weighty problems which of late years have engaged the labors of Parliament, Dr. Lieber has given his great ability and vast and varied knowledge in the sincere desire of serving the welfare of the German people." Count Bülow, the Chancellor of the Empire, sent the following telegram to the widow of Dr. Lieber: "Deeply grieved by the sad tidings just received, I express to you and yours my heartfelt condolence. Purity and unselfishness of character, fidelity to conviction and absorbing activity in the service of the fatherland, assure to your deceased husband a lasting memory. Personally I shall always hold in grateful remembrance the political support and friendship he gave me." *) In giving some extracts from the obituaries of some of the leading Berlin party-organs, we premise that none of them was friendly to Lieber during life, most of them extremely hostile. The *Kreuzzeitung* says: ".....After Windthorst's death the sole leadership of his party in the Reichstag passed into his hands.....His action as party leader became more and more positive during the last years..... In character and talent he was entirely different from his predecessor. He was a man of passion, yet in his oratory he kept control of himself, spoke as deliberately and was as careful of the form as if he dictated his speech for print.....The Centre-party owes much to him and it will not be quite easy to find a successor for him as leader in the Reichstag." Windthorst, the incomparable debater—far and away the greatest that Germany has yet produced—and who in the great popular Catholic assemblies always delighted his hearers with his wise and witty speeches, was not strictly speaking an orator, whereas Lieber possessed all the

*) A secret which Lieber had shared with but a few of his most intimate friends, has become public property since his death. After the passage of the navybill of 1898, the choice was offered him of the post of governor of his native Province of Nassau, or of Minister in the Prussian Cabinet, or of Secretary of State in the Empire. That he resisted so alluring a temptation is a new proof of his absolute disinterestedness and of his single-hearted devotion to the great cause to which he had consecrated his life. If anything had been wanting to enshrine his memory with undying affection in the hearts of the Catholic people, this revelation would have done it.

elements of the orator: the splendid physical presence, the great voice, a fine imagination, a well-stored mind and above all—pectus quod facit disertum. There was something very grave and majestic about his eloquence; his periods often swelled out in beautiful scientific construction; it was a delight to follow them. In the perfervid heat of eloquence he sometimes made utterances, eagerly snapped up by his enemies, that he afterwards regretted, a thing which never happened to the wary Windthorst. Says the *Deutsche Tageszeitung:* "....The hatred with which he was pursued we have never understood. To be hated is usually the lot of true manhood; but the peculiar hatred which singled him out, he did not deserve. We mourn in him a man of lofty genius, of strong and earnest will, who in his way has done much for the German Empire and for his party."

The hatred with which the Centre-party is pursued was concentrated upon this distinguished leader. The lies told about him were often exasperating, sometimes ludicrous. Like his great master Windthorst, he always kept the party free from any entanglement in the extravagances of the anti-Semites or Jew-baiters. In 1896, the news made the round of the press, that Dr. Lieber was the husband of a Jewess. Of course, the *Germania* at once stated that Dr. Lieber's wife was a German lady and a Catholic. Lieber himself, referring to the report, in a private letter, expresses the following noble and deeply religious thoughts: "As long as the Blessed Mother of God remains a 'Jewess,' I do not see how any Catholic could make it a reproach to a man to have enabled his children through a (baptized) mother from the chosen people to glory before God with the priest during the most solemn part of the Canon of the Mass in the words, patriarchae nostri Abrahae. The whole thing is simply laughable, and had it not concered my wife, I would have said, if I had thought it worth the while to say anything at all, that I should choose any day blood-relationship with Christ and His Apostles rather than with men like Sigl and their ilk. The older Berlin Catholics will smile who remember, that since 1830, scarcely a single Catholic work has been started in the capital without the active assistance of my wife's father.....At the last elections I had 'sold my daughter to a Jew,' my dear daughter who was then a child of eighteen and has since become a Sister of the Poor of St. Francis, and now I am the husband of a Jewess." The *Reichsbote*, the organ of the Protestant parsons, has this to say: "....The Centre-party has sustained a great loss by his death. After Windthorst's death he soon stepped in the first place, soon also recognized that by mere opposition, success could no longer be achieved. Hence, he sought to give a commanding position to the Centre by positive

work. And in this he succeeded the more easily that no other party could boast of political leaders eminent enough to enable them to obtain greater influence for their parties.....He was an exceeding hard worker, a quality most necessary in a parliamentary leader who wishes to gain and retain influence. Not only was he very active in Parliament, always ready to strike a blow at the right moment, but out of session time, too, he agitated up and down the country for his policy and in the interests of the Centre-party. He possessed in a high degree the sympathy of the Catholic clergy. His passing away will not cause a crisis in the party, for the instinct of self-preservation brings home to them the absolute necessity of union, a union preserved and strengthened by the clergy upon whose support the Centre-party rests." And the *Post:* "....He always knew how far he could go and still draw the bulk of his party along with him.....When he lay at death's door, two years ago, the affection of the people for him showed itself by demonstrations such as have never been bestowed upon any other Centre-man except the idolized Windthorst." The *Nationalzeitung*, a bitterly anti-Catholic liberal sheet, writes: "..... If he is to be judged by results, it must be conceded that he has achieved distinguished success.....For the Centre-party, the death of a parliamentarian of such singular gifts, means a great loss. In the history of the German Parliament he has secured for himself a permanent place by having given to the greatest party a radically new direction.....But it must not be forgotten that his whole political activity in and for his party was simply a means to the one great end: 'Clerical Domination.'" These opinions, expressed by more or less unfriendly papers, will assist the reader of this sketch to complete his own estimate of the life-work and character of the leader whose loss has brought mourning to Catholic Germany. Two party organs, that of the Socialists and of the Evangelische Bund, as they slandered him in life, so they vilified him at his open grave. The *Germania*, which had been the faithful mouthpiece of his thoughts, says: "We are overwhelmed with grief, yet not discouraged. Our leaders die, but our principle is immortal. Onward, courageously! Onward, under the standard of the Cross!"

Ernst Maria Lieber died as he had lived, in the arms of Mother Church, with whose sacraments he was fortified in his last hours. The Holy Father and many eminent men in Church and State sent heartfelt messages of condolence to his bereaved family. The funeral oration was delivered by the Bishop of Limburg, who, speaking to a great throng, among whom the leaders of the Centre-party were conspicuous, took for his text the words of St. Paul: "I have fought the good fight," and eulogized the deceased

statesman's political career, the Catholic piety and the happy and beautiful family life of the man who, in the face of death, after receiving the last sacraments, affirmed that never in his life had he entertained a doubt against the faith.

Grace Dispensaries of the Holy See.

As the Apostolic See has courts of justice, so it also has those of mercy, to whom a great number of cases is annually submitted, such as those for removing impediments of marriage, annulling marriages, granting the privilege of a domestic chapel, dispensing from irregularities, extending the faculties of bishops, etc. These matters are either submitted to the respective Congregations, or they are referred to the proper officials, the Penitentiary and the Dataria. The Sacred Congregation of the Propaganda claims the right to act in all these matters exclusively for the territory under its jurisdiction, viz.: Northern Europe, North America, and the mission countries generally. The Congregation of Bishops and Regulars is the competent court for petitions of religious, but most cases are referred to the two dispensaries mentioned above.

As its name implies, the Penitentiary was originally the supreme penitential court. At its head is the Cardinal Grand Penitentiary, and his office is one of the most important in the Curia. It is at present filled by Cardinal Serafino Vannutelli, and one of its privileges is to assist the Pope on his deathbed; on Ash Wednesday the Grand Penitentiary gives the ashes to the Pope in his chapel, and at the opening of the jubilee portal in St. Peters' he hands the Holy Father the golden hammer, and on closing it the golden trowel. When he assumes his office, he takes possession of the throne of the Grand Penitentiary in the three patriarchal basilicas of St. Peter, St. John Lateran, St. Mary Major in the most solemn manner, and in Holy Week he goes to these churches to fulfil his office. In each of these three basilicas there are as his representatives a number of so-called Apostolic Penitentiaries, Franciscans of different nationalities, who hear confessions in various languages and who have extensive faculties from him. Next to the Cardinal comes the so-called Director (*regens*) of the Penitentiary. He is the standing representative and vicar of the Grand Penitentiary. In difficult cases he must confer with him, whilst very difficult ones are submitted by the Grand Penitentiary to the Holy Father himself. The Director is

assissted by a theologian and a canonist, and it is their duty to examine all petitions from a moral and canonical view. The former is always selected from the Society of Jesus, the latter is a secular priest. In most cases submitted to the Penitentiary questions of conscience are treated, hence names are generally not mentioned, and this court deals with cases, not with persons.

The dispensary for papal graces *in foro externo* is the Dataria. To it belong such cases as granting of benefices, the appointment of canons, etc. As these favors depend on the concordats agreed upon between the different governments and the Holy See, it is obvious that the execution of the matters submitted to the Dataria is very much diversified, and this explains the great number of officials employed in this commission. At its head is the Prodatarius, at present Cardinal Aloisi Masella. By virtue of his office he is the first cardinal of the Apostolic palace, but as it is bestowed on him mainly through the confidence of the Pope, it becomes extinct with the demise of the latter. He is assisted by the Subdatarius, at present Msgr. Spolverini, who accompanies the Prodatarius to his audience with the Pope every Tuesday. The principal officials of the Dataria convene twice a week to discuss the petitions sent in. These petitions are accepted only from the so-called Apostolic agents, and are by them expedited and received, the same as by lawyers in secular courts. The fees that are charged for the privileges of the Dataria go to the support of its officials, and the surplus is used for benevolent purposes.

"Sleuth-Hound Heresy Hunters."

THIS is an epithet which the Milwaukee *Catholic Citizen* has repeatedly applied to those Catholic journalists who denounced Liberalism, or its first cousin, Americanism. For the edification of the *Citizen* and others *ejusdem furfuris*, we reproduce here 'A Page from History,' which the Rev. Dr. Charles Maignen publishes in the *Vérité Française* (No. 3193):

"The fight of St. Vincent de Paul against Jansenism contains a great many lessons. St. Vincent wrote of Arnauld's book on Frequent Communion: 'It is not to be wondered at that M. Arnauld sometimes expresses himself like other Catholics; therein he but imitates Calvin, etc.,' while the book and its author thus severely judged, were highly esteemed by many persons 'of piety and condition,' as the saying then was. From its very appear-

ance, St. Vincent, despite the many episcopal approbations which it bore, had denounced it at Rome. When the Papal Nuncio, Msgr. Grimaldi, was informed of it, he became greatly excited. He wrote to the Cardinal Secretary of State that he felt obliged to remind his Eminence, that twenty doctors of the Sorbonne were involved in this affair, together with fifteen bishops well-intentioned towards the Holy See and highly esteemed for their great piety; and that he hoped Arnauld's book would not be prohibited, because it could not be done without great prejudice to these prelates, and that nothing be done without giving them warning in writing or without previously hearing their opinion.

"St. Vincent, then seventy years old, was well aware of all these facts. He had himself informed Anne of Austria that among the prelates who had approved of the work, two, at least, had not read it. The Queen-Regent was greatly astonished and asked the Saint whether it was possible that a bishop could approve a book without having read it. All these—we may call them extrinsic—considerations did not check St. Vincent. He saw the ravages caused in the Church by the spread of the new doctrines and insisted on their quick condemnation.

"Yet before condemning the book on 'Frequent Communion' Rome hesitated and waited until all the bishops who had approved of it, were dead. When, after forty-six years, the book was finally condemned, St. Vincent de Paul had been dead three decades. His zeal had led him to anticipate the judgment of the Holy See by nearly fifty years.

"Had St. Vincent been listened to in 1644 (date of the Nuncio's letter), it is permitted to believe that Jansenism would have caused less damage in France. St. Vincent, therefore, did not believe he sinned against charity by denouncing a book whose condemnation would have greatly prejudiced the reputation of fifteen bishops, "well-intentioned towards the Holy See" and distinguished for "great piety." It may be said that he made an effort to bring trouble into the Church, yet the Church has placed him on her altars and says of him in the lessons of the Breviary: '*Serpentes errores simul sensit et exhorruit.*'

"All this is apparently changed to-day; for every one knows that to denounce errors propagated by persons 'well-intentioned towards the Holy See,' is tantamount to being a 'refractaire.' Never-the-less, the example of St. Vincent can not but encourage those who are impatient. The condemnation of the Life of Father Hecker and the book of Madame Marie du S. Coeur (a book likewise approved by fifteen bishops, several of whom confessed that they had not read it) came almost with the quickness of lightning, less than two years after their appearance. That of the 'Chris-

tian Democrats,' is coming about by pieces. The Encyclical Graves de communi has been for them a grave warning. The late instructions of the Congregation of Extraordinary Ecclesiastical Affairs is a second summons; if it is not listened too, a third will follow; we shall not have to wait forty-six years to see this error damned."

Now, what has all this to do with the *Catholic Citizen* and its editor? Apparently nothing, in reality much. Time and again THE REVIEW has blamed the *Citizen* for uncritically copying ridiculous news despatches about Church events from the secular press, as when, a few years ago, it soberly told its readers about an afternoon military mass in a Catholic Church. About a month ago the same *Citizen* lectured other careless Catholic editors, advising them not to rely upon the secular press for Church news. We do not believe the *Citizen* will call St. Vincent de Paul a "sleuth-hound heresy hunter," but we hope by just such examples to induce our contemporary by and by to muster courage enough to stand up for the truth and every particle thereof, regardless of consequences.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Question of a Catholic Daily Newspaper Press.—The State Convention of the Federation of German Catholic Societies of Missouri has appointed a committee—Rev. P. Timothy, O. F. M. and the Editor of THE REVIEW being among the members—to enquire into the feasibility of establishing a Catholic daily newspaper in the English language.

The Chicago *Western Catholic* (May 3rd) fears "that the distinguished journalists who control the weeklies are not in touch with the needs of the Catholic masses." It believes "they (these journalists) do not appreciate the menace, the dailies of the secular press are to the morals of Catholic families," and continues:

"The dailies, with their nauseating descriptions of murders, scandals, suicides and debaucheries, are not superior to the cheap novel, which the Catholic purchaser of the daily will vehemently condemn. The modern daily caters for the prurient and immoral. The suggestive picture and prolixity of indecent detail renders the modern yellow journal unfit for the perusal of Catholic youth.

"A clean newspaper will be welcomed by the plain, clean thinking people who are disgusted by the morbid accounts of coroner's inquests held over the remains of weak victims of degenerate and

brutal men. The average American is weary of the columns given to the life history of some courtesan or debauchee, while 'half a stick of type' chronicles events of vast importance to suffering humanity.

"We invite the attention of the great (?) Catholic weeklies to the following extract from the latest Encyclical of His Holiness, Pope Leo XIII.: 'The mind of youth is enthralled by the perverse teaching of the day. It absorbs all the errors which an unbridled press does not hesitate to sow broadcast and which depraves the mind and the will of youth and foments in them that spirit of pride and insubordination which so often troubles the peace of families and cities.' The great Pontiff has again proved himself to be abreast of the times and his grave warning should not pass unheeded."

EDUCATION.

Another Argument for the Necessity of a Christian Education.—In a paper read before the recent National Prison Congress, the Hon. Samuel J. Barrows, Commissioner of the United States on the International Prison Commission, made the statement that "No codes and statutes can take the place of that education into moral and social duty which develops into the highest justice and the most perfect brotherhood." (See *Public Opinion*, No. 19.)

If even a Commissioner of the United States on the International Prison Commission comes to the conclusion that "no codes and statutes can take the place of that education into moral and social duty, which develops into the highest justice and the most perfect brotherhood," it is about time that the American school system be thoroughly remodelled. No such education is possible in our public schools, as at present conducted, and unfortunately the home can only in isolated cases complete the work that the public institution leaves unfinished in this respect. If there is any argument needed for the necessity of a Christian education, it is furnished by the above statement of the Prison Commissioner.

LITERATURE.

Dictionarium Marianum, sive Encomia, Symbolicae Expositiones, Figurae, etc., de Dignitate et Pietate B. Mariae V. a Fr. Josepho Calas. Card. Vives, O. M. C., Collecta. Romae, Typis Vaticanis, 1901. 75 cts net.

The most complete Dictionarium Marianum or collection of names, attributes and figures of the Blessed Virgin is the Polyanthea Mariana, published in 1683 by Ippolito Marracci. He belonged to the Clerics of the Blessed Virgin Mary and dedicated his whole life to the glory of the Mother of God, collecting everything worthy of note that was ever written in praise of his august patron. His Polyanthea Mariana was republished by Migne in his Summa Aurea (vols. 9 and 10.) The present book of Cardinal Vives is an extract from, or a condensation of, Marracci's extensive work and will be a welcome gift for all children of Mary, to whom the costly collection of Migne is not accessible.

A Warning.—Catholics are hereby warned not to buy the set of

books called 'The World's History and Its Makers.' The work contains the most abominable historical falsehoods.

SCIENCE AND INDUSTRY.

Speed on Electric Railways.—The German Society for the Study of Electric Railways has lately experimented upon speed, and in some of its trials 100 to 105 miles per hour was attained. The air resistance was found to be equivalent to the force of wind with a velocity of 12 feet per second. This is a velocity which has only once been reached by German storms, namely in the hurricane of February, 1894. The experimenters are confident that speeds much exceeding 100 miles per hour can be maintained on electric railways.

Mummy Wheat.—Popular journals every now and again recount that wheat found in mummy cases has been planted, has germinated and grown. Certain wheats of Egyptian origin are known as mummy wheats. The legend will probably live; but it has no verifiable basis. M. E. Gain has recently tried extensive experiments with wheat taken from Egyptian tombs and finds that no cereals there found will reproduce their kind. The embryos of such grains are completely dead, although the reserve material is perfectly fit to nourish them were they alive.

POLITICS AND SOCIOLOGY.

Catholic Labor Unions.—Under the heading, "No Catholic Labor Unions," the *Catholic Columbian*, lately (March 29) wrote: "Recently the *Columbian* objected to a movement to make Catholics withdraw from existing labor organizations and form societies of their own. It has good company in its opposition, for the Rt. Rev. Bishop Quigley is with it. Lately the Bishop condemned those of the principles of Socialism that are not contrary to religion (?). For this he has been attacked by the State Committee of the Social Democratic party. One of the statements against him is as follows:

"'And as if to remove all doubts as to the real import of that sudden crusade against Socialism, Bishop Quigley and his associates *inaugurate a movement for the organization of—Catholic labor unions.* Labor unions organized on religious lines! Can any workingman conceive of a greater absurdity or monstrosity? Imagine a strike of any trade in which the workingmen of one creed only participate, while the others continue to work! How very effective—for the capitalists!'

"Bishop Quigley promptly denied the accusation. He made it clear that he did not propose to organize a Catholic labor union, but to preserve Christian principles in the organizations to which Catholics may belong. He said to the Catholic laboring men of his diocese:

"'With the approbation of your Church, then, you have organized your labor unions, and it rests with you, Catholic workingmen of Buffalo, to see that these unions shall not become hotbeds for the propagation of irreligion, atheism, and anarchy. It is your duty to take hold of the administration of the affairs of your

unions and see to it that these bad principles shall be cast out. We do not tell you to leave the unions. The enemies of religion and society would be glad if you were out. Then they could ply their nefarious business unchallenged. We want you to stay there to guard the unions against the influence of the enemies of Christian labor.'

"That is precisely what the *Columbian* said: The Catholics now in tolerable labor societies should stay in them in order to keep them in line with justice and to prevent Socialists and Anarchists from getting control of them. To form a labor society on a denominational line would mean the speedy discharge of most of its members from their present jobs and the inundation of the labor world by the rising tide of Socialism."

Will the *Catholic Columbian* or any one else please refute with solid arguments what Dr. G. Ratzinger says in the second edition of his classical book, 'Volkswirthschaft,' page 192:

"At present, especially in trade circles, there is a strong predilection for a new organization after the model of the guilds. But it was not the exterior organization that gave the old guilds their technical progress, development, and prosperity, but the quickening spirit which created that organization after the model of the family. When this spirit of the love of God and of neighbor, which beheld in the associate not the competitor, but the brother, had disappeared, and egotism and envy had taken its place, the organization itself became a means of decadence and pauperism, a dead weight on all development and progress. If the prosperity of the Middle Ages is to be brought back again, the spirit of Christian charity must be reawakened. Living organizations can not be created by outward means alone. When all the strata of society once more consider labor as *a moral calling*, as *a God-given office*, then, in place of commercialism and competition we shall have a noble rivalry to do one's best in the service of the whole community, and organizations will spring up from interior motives that answer the necessities of the age."

Were there no other problem to be solved than that of wages, in the solution of the social question, we might agree with the *Catholic Columbian;* but the question of wages is neither the sole nor the most important problem. To solve the question of wages, to create fairer conditions of labor, etc., Catholic laboringmen may remain members of unions that are not in opposition to Catholic teaching; but *Catholic labor unions* are the only means to make them a leaven fit to regenerate the working classes and effectively ward off Socialism.

Compulsory Arbitration of Railroad Disputes.—A plan for compulsory arbitration of railroad disputes, now before the Canadian Parliament, has certain novel features. First, the bill makes strikes and lockouts illegal, and provides penalties for this newly created offence. Disputes within the provinces are to be referred to provincial boards, consisting of three members, one elected by the railroad companies, one by the employés, and the third appointed by these two, or, on their failure to agree, by the provincial governor in council. The supreme tribunal is to be the Dominion Board, composed of two each from the companies and the labor representatives of the provincial boards, and a fifth

member to be appointed by the other four, or by the Governor-General. The fact that the project has so far excited little discussion may be taken as a sign that Canada is willing to enter upon that path of labor legislation which New Zealand and Australia have broken out; but it may equally well signify indifference. An interesting feature of the scheme is its strict limitation to railroad disputes. Mr. Mulock, who introduced the bill, holds that these institutions touch the government and affect the general welfare at so many points that they are properly the subject of special legislation. The logic of events is rapidly forcing that view upon this country, which in the main has been averse to laws that discriminate different kinds of corporations.

ARCHAEOLOGY.

An Archaeological Calamity.—Nothing less than an archæological calamity has happened on Mount Athos, where eleven centuries of Byzantine art, architecture, and tradition have perished utterly in the flames. Fire broke out in the monastery of St. Paul, and the entire building, with all its contents, was destroyed. The monastery dates back eleven centuries, its library was rich in manuscript documents of the Byzantine emperors, and the interior was a treasure-house of Byzantine art. The reliquary was full of objects of the highest legendary interest. Among the other objects it contained what a tradition of the Greek Church held to be the identical gifts presented in homage by the three Wise Men of the East at Bethlehem. All have perished.

MEDICINE.

A New Cure for Malarial Fever.—An important discovery in medical science is announced by M. Armand Gautier in the current number of the *Comptes rendus.* He has found that sodium methylarsenate, injected into the blood in minute amounts, is an absolute cure for malarial fever. Particulars are given of the treatment of nine cases, all of which had been contracted in Africa, and which were of such a severe type as to be refractory to large doses of quinine. The nine cases were rapidly cured, two only showing a slight relapse, and these yielded at once to a second injection. The progress of the cure was followed in each case by the examination of the blood, and the treatment was always followed by the disappearance of the specific hematozoa. The salt was also found to suppress entirely the anæmia associated with malaria. Mr. Gautier regards the results as sufficiently definite to authorize the substitution of this drug for quinine in pernicious malaria, although it still remains for further researches to determine the best dose, and whether administration by the mouth or hypodermically is to be preferred.

MISCELLANY.

About Vaccination.—Dr. M. J. Synnott of Montclair, N. J., recently sent us the following:

"At this time, when physicians and health officers throughout the country are struggling to combat the wide spread epidemic of smallpox, articles opposing vaccination, such as have appeared in THE REVIEW of late, are particularly annoying. There is no longer any doubt or difference of opinion among scientific men about vaccination. It has been proven conclusively long ago that a successful vaccination is an almost certain preventive against smallpox. Of course if the vaccination is not successful, or does not "take," it affords no immunity. This fact is important in explaining certain statistics which on first thought appear unfavorable to vaccination. In the rare instances where smallpox has been known to follow successful vaccination,—and theses cases are very rare,—the disease is not nearly so fatal, and it pursues a milder course. Another fact lost sight of by those who compile anti-vaccination statistics is the importance of re-vaccination. It is now known that the immunity afforded by vaccination lasts only a few years. Therefore one should be vaccinated every four or five years, or oftener if directly exposed to the disease. It is unnecessary it seems to me to go into any defence of vaccination. Personally I can not understand how any one can be other than an advocate of vaccination, unless blinded by prejudice or misled by meaningless statistics, but none are so blind as they who will not see. Editors should unite in urging their readers to submit to vaccination, and articles opposing it should be condemned at this time particularly when the disease is so prevalent. Believe me, Mr. Editor, when I again assure you that all scientific men throughout the world, almost without exception, are advocates of vaccination. The few physicians who oppose it, are not scientific men and are without standing in their profession.—M. J. SYNNOTT, M. D."

This is a characteristic letter from a man who thoroughly believes in vaccination because he has been taught it is true and has accepted the statement as made, without question. He is not to be blamed in his unreasoning faith, so we just pity and forgive.

But we would like to ask a question: Who are the persons who "compile anti-vaccination statistics"? There are no figures save those made by vaccinationists, and Dr. Synnott ought to know it. We are willing to admit most smallpox figures are "meaningless statistics," even when they are partially true, but that is not the fault of the anti-vaccinationists.

We admit "there is no doubt or difference of opinion among scientific men about vaccination," because it is true each and all admit vaccination has no scientific basis. Not only do they agree upon this, but so complete is their agreement that there is not on earth to-day a single man, medical or otherwise, who will even assert he knows what vaccination is; and this has been true during the whole 100 years of its practice. With universal condemnation of all scientists on the one hand and confessed ignorance of its defenders upon the other, is it surprising that more and more op-

pose vaccination and that anti-vaccination societies now extend to the uttermost parts of the earth?

The quibble about successful vaccination or a "take" can not be satisfactorily answered until the medical profession tells us what vaccination is: a question that has "stumped" them for 100 years. Even the "great" Welsh of Philadelphia "fell down" here before the Pennsylvania legislature; as did all of vaccination's defenders before the English Royal Commission. That is the reason, principally, why England abolished compulsory vaccination.

As to smallpox fatality, is not 36 per cent. as great as ever—yet this was the rate in the Philippines, among our many times revaccinated soldiers; or were they not vaccinated properly? Perhaps Dr. Synnott ought to instruct the United States army surgeons how to vaccinate.

Among the "few physicians who oppose it," are to be found some of the world's greatest medical men of to-day—men like Elmer Lee, Ex.-V.-P. Am. Med. Assoc., New York; E. M. Crookshank, of Kings College London, Hubert Boens, Gov't Phys., Brussels, and hundreds of others both noted and famous in all medical lines.

The Bull Dispensing Spaniards From Friday Abstinence.—The *Casket* had the subjoined note in a recent issue (No. 14) anent an enquiry printed in our No. 14:

"An enquirer writing to one of our exchanges asks whether it is true that the Spanish nation was dispensed from the Friday abstinence early in the sixteenth century. No answer was given that we have seen. We can not say what the law is in Spain itself, but we are credibly informed that the Friday abstinence has never been in force in the Spanish colonies, such as Cuba, Mexico, and the Philippines except on the Fridays of Lent, Ember Days, and Vigils. It will be charitable to suppose, therefore, if we see Cubans or Filipinos eating meat on Friday in this country, that they have not yet learned that abstinence from flesh meat on that day is a law of the Church with us. Even in Arizona, New Mexico, and portions of Colorado, although these are no longer under Spanish or Spanish-American rule, there is yet no Friday abstinence, with the exceptions above mentioned."

A learned friend writes us on the same subject:

The papal bull dispensing Spaniards from the Friday abstinence and granting them certain other privileges, is proclaimed annually on the eve of the first Sunday in Advent and can be had in every Catholic book store in Madrid for a few cents. It is very old. When the Spanish nation, under Ferdinand the Catholic of Arragon and Isabella of Castile, made immense sacrifices to prevent Christian Europe from being flooded by the Saracens, they were rewarded by an Apostolic bull granting them a number of special privileges and favors, mostly spiritual, for a limited number of years. These privileges were renewed and adapted to the times by subsequent popes and the alms from the sale of each bull are devoted to charitable works. On May 17th, 1890, Leo XIII. renewed it for the term of twelve years, beginning with the first Sunday in Advent of that year, assigning the bulk of the proceeds to the poor churches and charitable institutions of Spain. Contrary to the allegations of anti-Catholic newspapers, the Vatican derives no income from this source.

NOTE-BOOK.

The Washington correspondent of the N. Y. *Freeman's Journal* (No. 3592) makes the interesting revelation that *the total number of lay students at the Catholic University is sixteen, including a few undergraduates.* This sorry condition of affairs is attributed to the fact that "there is not a sufficient number of Catholic laymen who desire a higher education."

No doubt the number of Catholic graduates who are willing and able to take a university course, is comparatively small; but there are surely more than a dozen in all the land. We know of one at least who would have attended the Catholic University if it had been a true Catholic university, instead of a fourth-rate nursery of Liberalism; and what about the hundreds of Catholic students at Protestant universities?

The *Catholic Universe* (No. 1452), whose editor says he is "not associated with the Knights of Columbus," declares as the result of an enquiry among members of the Order that, while "doubtless priests have been initiated in the K. of C. and can be initiated now if they choose to go through the ceremony," "they may become full members without an initiation, and we understand that the officials of the K. of C. prefer that priests would not go through the initiation. We certainly would oppose and deprecate such a ceremony, with its interrogations, for a priest."

We have been told by members of the Order, boastfully, that bishops and priests have to go through the same initiation ceremonies as the humblest layman, because the Order is absolutely democratic.

Who is right? We do not remember having seen in the constitution of the K. of C. any provision excepting clergymen from the indignities of the semi-Masonic mummery prescribed for the initiation of new members.

The *Southern Messenger* (No. 13) says in this connection:

"The *Catholic Universe* defends the initiation ceremonies of the Knights of Columbus by showing that bishops and priests are not subjected to them, and adds 'We certainly would oppose and deprecate such a ceremony, with its interrogations, for a priest. However, we do not see that any harm can result to laymen, etc.' This is what might be called 'damning with faint praise.'"

Bishop Keiley's speech, which we criticized in our No. 18, has elicited the following letter from Msgr. T. P. Thorpe to the *Catholic Universe* (No. 1452):

"As a priest and an American citizen, I sincerely thank the *Catholic Universe* for its prompt and judicious condemnation of the lurid and highly imprudent utterances attributed to Dr. Keily, Bishop of Savannah, by the daily press. As Dr. Keily, a citizen of the State of Georgia, he has a right to think and speak as he

pleases about the inception and the ending of the Civil War, but as Dr. Keily, wielding the crozier of a Catholic Bishop, he has no right to publicly insult the Chief Executive, who has never sought to injure the Church, or to compromise the Catholics of the whole country by such a display of miserable sectionalism. Benjamin Keily may display his feelings regarding those he deemed his enemies in the 'Lost Cause,' but Bishop Keily, as you well and calmly say, should remember that he is a ruler in the household of the Prince of Peace."

To the honor of the Catholic press be it said that it has quite unanimously, if respectfully, deprecated the wild utterances attributed to Msgr. Keily. Strangely, the chief champion of the Republican party in our hierarchy, Archbishop Ireland, has not deemed it worth while to defend President Roosevelt against the terrific onslaught of his brother prelate of Savannah.

Those who believe that "Americanism" is dead in this country, will do well to ponder this extract from the *Catholic Citizen's* (No. 27) obituary of Archbishop Corrigan:

"In the prelatical church controversies which ensued in this country between the year 1886 and 1899, Archbishop Corrigan lent the prestige of his name and position to the conservative party, which has undoubtedly won, so far as the arbitrament of Rome goes, many points in the controversy; but the brains of the conservative party was pretty well circumscribed to 'the Germans and the Jesuits.' It was never a popular side with the masses of American Catholics. Its last clap, the letter on 'Americanism,' excited wonderment rather than enthusiasm among the laity."

Sap. sat.

According to common belief, a United States senator leads a jolly life; his days are free from care and strife; but the events of the last few weeks must extirpate this popular error. Senator Tillman has got into a fist fight with Senator McLaurin; Senator Money has drawn a knife on a street-car conductor; and Senator Clark of Montana has been arrested for running an automobile above legal speed. True, Senator Tillman apologized, but in sections of South Carolina an apology is still regarded as a weak-kneed way to avoid the field of honor. Senator Money pleads that the knife was only a little one, but that excuse must simply serve to destroy his reputation as a statesman in those parts of Mississippi where the "bowie" is recognized as the orthodox weapon for settling disputes between gentlemen. Senator Clark, too, declares that he didn't know he was going too fast; but in Montana, where Senator Clark is accustomed to drive newspapers, courts, and legislature at any pace he pleases, his defence must seem like a pitiful evasion, unworthy of Montana and the man. Altogether, then, here are three senators who are laying up the worst kind of trouble for themselves at home. Of course, any moralist can see that they are in difficulties because they do not stick through thick and thin to their highest ideals of the strenuous life. Clearly, the atmosphere of Washington is enervating, and is sure sooner or later, to sap the manhood of our most virile leaders.